165 Theology R. Herman

Altare Evangelicum.

A SERMON

Preached at

Christ-Church

IN

DUBLIN,

On the 27th of *April.*

Before his *Excellency*

ARTHUR

Earl of ESSEX, Lord Lieutenant General, and General Governour of the Kingdom of IRELAND.

By EDWARD *Lord Bishop of* Clonfert *and* KILLALOE, *and* Kilmac-Duah.

Published by his Excellencies Order and Command.

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To his Excellency

ARTHUR

EARL of

ESSEX,

Viscount *Malden*, Baron CAPEL of *Hadham*, Lord Lieutenant General, and General Governour of His *Majesties* Kingdom of *Ireland*, Lord Lieutenant of the County of *Hertford*, and one of the Lords of His *Majesties* most Honourable Privy Council.

AS it is a high Degree of His *Majesties* trust and confidence in your *Excel-*

lencies great abilities, to ſettle and eſtabliſh You his *Vice-Roy* Chief Governour in this his Kingdom of *Ireland*; ſo it is received as an act of Grace and Kindneſs towards all loyal and good ſubjects in this Land, to be under the Umbrage and Protection of your Virtues and Graces, which ſince your Excellencies Arrival, have much refreſhed and comforted many drooping hearts, and raiſed them to future hopeful expectations: and as to diſcontents (if any) ſuch is your Piety, Wiſedom, and Juſtice, that they all are calmed and allayed, or ſo quieted, that they appear not at all. And it is a happy Juncture, when the Church, the State,

State, the Army, make no complaints or clamours, but, as the members of the Body to the Head, yield obedience to their Chief Governour. As this may be the ground and foundation of the universal Peace and Tranquillity of this Kingdom at present, and great satisfaction to all, though of different perswasion; so doubtless it will improve and unite all His MAJESTIES Subjects to more perfect and exact obedience, which hath likewise bound me to observancy, and (on this accompt) to publish and make legible, what was for a short time onely in your Excellencies, and the Christian Auditors ears. And no censure is to be feared, where your

your *Excellency* will please to Command or Patronize,

My Lord,

Your Excellencies Devoted

And most humble Servant

Edvardus Clonfertensis.

Gen. 35. 7.

And he built there an Altar, and called the place El-Bethel, *because there God appeared unto him, when he fled from the face of his Brother.*

IN the Text, *Moses* sets forth the Pious example of the Patriarch *Jacob*, Erecting and Building an Altar to Almighty God, for his deliverance from the rage and fury of his bloudy Brother *Esau*. In which words *Moses* records, First, that the Patriarch performed his duty: for *ædificavit Altare*, he built an Altar, Secondly, 1. *Duty*

Officium Jacobi. 2. *Deliverance,* Auxilium Dei. 3. *Danger.* Odium *Esau.* Exercitium. Actus Devotionis. vel Exemplum. 2. Opus Dedicationis.

That God ſent the Patriarch his deliverance, implyed in theſe words, *That God appeared unto him.* Thirdly, his danger is diſcovered in the laſt words. *Moſes* teſtifieth that he was forced to fly from the face and fury of his Brother *Eſau*, or elſe, if you pleaſe, ſee another Diviſion and Paraphraſe on the Text. Firſt, here is *Actus Devotionis*, an Act of High and holy Devotion, a bleſſed example of Piety, and a great Teſtimony of thankfulneſs to Almighty God for wonderful and great deliverance. *Ædificavit Altare*, and he built an Altar there. Secondly, here is *Opus Dedicationis*, the Noble work of Dedication of an Altar Erected and Built. *Jacob* deſigns chiefly Gods honour in this work, and dedicateth his Altar to his Deliverer, giving God the glory of his ſafety, *Vocavit locum El-Bethel*, that is the God of *Bethel*, or rather the God of Gods houſe before called *Luz*, but now *Bethel.*

3. Elenchus vel Argument. Reſo-

Thirdly, here is *Argumentum Reſolutionis*, the Reaſon, ground, and cauſe, of the Patriarchs Pious and holy Reſolutions. Becauſe,

cause, saith Moses, *quia apparuit Deus*, God appeared to him when he fled from the face of his Brother *Esau*. Of these in Order. And first of the Patriarchs Acts of Piety and Devotion in these words, *Ædificavit Altare*. In the Frontispiece of the Text you may see First *Opificem*: the Artist, the founder or builder, of this piece of Devotion set forth in the Demonstrative, *Ille*, he: that is (as in the verse before the Text) *Jacob* came to *Luz*, which is in the Land of *Canaan*, that is *Bethel*. Secondly, *opus ipsum* the work it self. And that is *Altare*: an Altar or a holy place, to Sacrifice to Almighty God; which was the most Ancient, Innocent, Primitive, visible serving of God. Thirdly, here is *locus* or *sedes Altaris*, the place or Scituation where this Altar was seated; *Ibi*, in this Adverb of place, that is in the Land of *Canaan*: and more particularly in the place called *Bethel*. I have now opened the Text: I shall begin with the great exemplar of Piety, That is *Jacob*. A person of whom I find, the holy Scripture make as

1. Opificx Gen. 35. 6.
Gen. 35. 6.
2. Opus, Altare.
3. Locus vel sedes situationis.
Ibi. there

honourable and eminent mention, as of any of all the holy Patriarchs St. *Bernard*, meditating on this ſubject, (*a*) ſaith, That the Patriarch *Jacob* was for many tryals and temptations, which did ſet forth his Faith, Hope, Charity, Humility, Patience, Obedience, and all eminent Virtues and Graces that might beautifie his bleſſed ſoul. But St. *Bernard* chiefly reduceth them to four more remarkable Paſſages and Re-encounters which the Patriarch ſuffered, and ſucceeded with Victory out of them all. The Firſt was, *Lucta in Utero Matris*, a fight or ſtrugling in his Mother *Rebecca*'s womb with his Brother *Eſau*, which cauſed *Rebecca* to complain, (*b*) ſaying, *The children ſtruggle with me*; and ſhe ſaid, *Why am I thus?* And ſhe went to enquire of the Lord, and the Lord ſaid unto her, *Two Nations are in thy womb, and two manner of People ſhall be ſeparated from thy bowels; and the one People ſhall be ſtronger than the other People, and the elder ſhall ſerve the younger.* A ſtrange Paſſage, that Twins could not be quiet *in domo Naturæ*, in Natures

(*a*) *Divus Bernard.* in Sententijs *Quater luctatus eſt* Jacob, *in utero cum* Eſauo, *in Adoleſcentia cum eodem; in Meſopotamia cum Laban, in* Bethel *cum* Angelo. 1. *Luctа in utero matris.*

(*b*) Gen. 25. 22, 23. *Collidebantur in utero Parvuli.* Common Tranſla.

tures first House; but, being little more than Embryo's, did clash and fight in their Mothers womb. This was certainly *Pugna Prophetica*, an early fight, that prophesied and foretold the world, That the *Church*, as *Rebeccah*, might have *Jacobs* and *Esaus*, good men and bad in her womb, *Esauites* and *Israelites*, prophane persons and pious Votaries; proud *Pharisees* and penitent *Publicans*, superstitious *Papists*, and seditious *Phanaticks*, as well as Orthodox *Christians* at the same time in the Temple. Secondly, (*d*) the Patriarch *Jacob* had *luctam in domo Patris*, a sad trouble and daily grievous vexation in his Fathers house, where *Esau* his Elder Brother expressed nothing, but mischief and malice, wrath and fury, death and destruction towards his younger Brother *Jacob*, whom *Esau* first aspersed with contumely and dirty language, (*e*) calling him a supplanter, and then having wounded his name with a venemous tongue, designed his death with a malicious heart and hand against whose unnatural rage and wrath *Obadiah* composed chiefly his Prophecy;

Pugna Prophetica.

(*d*) Secunda lucta in *Domo Patris*.

(*e*) Gen. 27. 36. Gen. 27. 41.

saying, (f) *For thy violence against thy Brother* Jacob, *shame shall cover thee, and thou shalt be cut off for ever.* Thus by Gods blessing, and *Rebeccahs* Council, *Jacob* escaped his Brothers fury, and preserved himself alive: (g) It seemeth by *Esau's* malicious practice (being not onely *frater*, a Brother, but *Bimulus* a Twin, of the same Conception and Generation) no relation though never so near, can protect an innocent plain person, from the rancor and malice of a malicious, envious, wicked heart. This was *Jacobs* unhappy condition with his unnatural out-ragious Brother *Esau*. The third Tryal and trouble that this Patriark had was (h) *in Domo Patrui Laban*, in his Uncle *Labans* house, whither he fled for refuge and Protection from his Brothers fury and malice. But his entertainment there proved (as it appears) rather slavery then security, rather insupportable duress and hardship, than the respects of a Kinsman. Hear *Jacob* s own words in his sad complaints (i) saying, *I what is my Trespass, what is my Sin, that*

(f) Obadiah, v. 10.

(g) Gen. 27. 43.

(h) Tertia lucta in *Domo Servitutis.*

(i) Gen. 31. 38, 39, 41, 42.

that thou so hotly pursuest after me, (k) (as if a Cheat, a Theif, a Robber) *I have been Twenty years in thy house, and thou changest my wages Ten times. The Drought consumed me in the day, and the Frost by night; God hath seen my Affliction and the labour of my hands.* Thus was *Jacob* used by his Uncle *Laban*; But God delivered him out of his hands, and rescued his Innocency from *Labans* unmerciful usage: This was a third extremity and slavery, that *Jacob* was delivered from by the God of *Abraham*, and the fear of *Isaac* his Father. (l) Hence observe, that kindred and Relations, are but tickle Tenures, and uncertain Comforts, unless Grace and vertue, Piety and goodness, Sanctifie and govern the Affections and hearts of the neareſt Relations. And now hear a word of *Jacobs* fourth Contest and Agony, as St. *Bernard* saith, *non solum cum fratre:* not onely, with his Brother *Esau* or Uncle *Laban*, but (which was a higher tryal than the other three) *Luctatus cum Angelo in* Bethel. (m) So *Moses* Records the story: *And* Jacob *was left alone,*

(k) Gen. 31.

(l) Gen. 31. 42.

(m) 4. Luctatus cum Angelo in Bethel

and there wreſtled a man (n) *with him untill the break of the day*, which happy meeting in the Field, was ordained by God himſelf, who ſent (o) his Angels firſt as Harbingers to meet *Jacob*, as his Comforters and Conductors: and when *Jacob* ſaw them, he ſaid, *This is Gods hoſt* (p) *and he called the name of that place* Mahanaim. Thus God protecteth his ſervants by *miniſtring ſpirits* (q) as he promiſeth; *They ſhall give his Angels charge over thee to keep thee in all thy wayes.* But this is not all, God hath more honour, favour, and comfort, for *Jacob*, than the preſence or company of Angels. For the Patriarch returning by God's command into his (r) own Countrey, after Twenty years exile, ſervitude, and ſlavery, and being to re-encounter with the rage and fury of a malicious enemy, his unnatural brother *Eſau*, who was advancing with a party of Four hundred men, reſolved to kill and deſtroy the Patriarch with his Wives and Children, with all his innocent and unarmed Company; (s) In this diſtreſs,

(n) Gen. 32. 24.

(o) i. e. Deus, forma hominis.

(p) Gen. 32. 1.

(q) Mahanaim. i. e. Two hoſts. Heb. 1. 14.

(r) Pſal. 91. 11.

(s) Gen. 31. 3, 13.

Jacob

Jacob was greatly affraid, (*t*) his fears encreased, and his heart did tremble. In this his sadness of his soul, he hath no hopes but in God, no means but Prayer, no shield but Faith. And therefore in this great Tryal, he maketh his Addresses to the God of *Abraham*, and to the God of *Isaac*, saying, (*u*) *Deliver me O God, I pray thee, from the hand of my brother, from the hand of* Esau, *for I fear him, lest he will come and smite me, with the mother and the children.* In his Prayer, he likewise remembreth God of his grace and promise; (*x*) *Thou sayest, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.* God heard his Prayer, and made good his promise, by appeasing *Esaw's* fury, and preserving his servant *Jacob*; and to ascertain and evidence his Truth, God is pleased to wrestle with him, to try his servant *Jacob's* strength by Faith, to keep company all night with his devotion, to yield a Victory, by giving a Benediction, and to crown *Jacob's*

(*t*) Gen. 32. 11.

(*u*) Gen. 32. 7.

(*x*) Gen. 32. 12.

Con-

Conqueſt with a Title of Honour to all Ages: (y) God himſelf, as the Fountain of all Honour, ſaying, (z) *Thy Name ſhall be no more called* Jacob, *but* Iſrael; *for as a Prince haſt thou power with God, and with men*, and haſt prevailed. Thus was *Jacob* tryed, thus was *Jacob* honoured, preſerved, and (a) bleſſed. This was the Fourth, and moſt ſolemn Touchſtone and taſte of *Jacob's* patience and obedience; his faith and devotion, his humility and honour; by which Meditation ſee and know, that dangers and diſtreſſes are the Tryals of Faith in Gods ſervants. Fear and troubles make good men fly to their Prayers, and Prayers and fervent Devotion prevail with God for preſervation and deliverances. I have now done with *Jacob's* Four ſeveral Tryals or Wreſtlings, and ſo quit any further Diſcourſe of *Opifex*, the *Founder* or *Builder*, in the Text, and ſo ſhall lead you to take a View of *Opus*, or *Ædificium*, his ſacred *Work* or *Edifice*, *He built an Altar*. As affliction and diſtreſs cauſed *Jacob* to fly to his Pray-

(y) *Transfertur* Enoch, *eligitur* Noe, *vocatur* Abraham, *diligitur* Iſaac, Jacob *Deum facie ad faciem contemplatur. D.* Bern. *ſerm. de ſancto*, Joh. Baptiſta *pag.* 1683.

(z) Gen. 32. 28.

(a) Heb. 2. 20.

Opifex, Fundator Jacob. 2. Part. *Opus.*

Prayers; and Prayers and Devotion procured deliverance from God: so in obedience and thankfulness, deliverance from danger, accompanied with advancement to Honours, work on the Patriarchs noble mind, to be visibly devout, and to evidence his Faith by good works. The Patriarch is not onely content to make Vowes, but he falls a building a pious pillar, *in monumentum gratitudinis*, as a lasting Monument of his devotion and gratitude. *Struxit Altare*, (*b*) He built an Altar, which was the first way and mode of Gods visible Worship on earth since the world was created. Thus was *Adam* (*c*) as the Jewes and Rabbins taught) directed with a Quire of Angels to serve God in Paradise: And thus *Adam*, (*d*) as the Fathers say, instructed and enjoyned his two sons, *Cain* and *Abel*, to bring their Offerings, and to worship at the Altar. (*e*) According to this example, *Noah* built an altar, and offered Burnt-offerings on the altar; *and the Lord smelled a sweet savour from those oblations.* (*f*) Thus *Abraham* built

Altare monumentum gratitudinis.

(*b*) Struxit Altare.

(*c*) *Rabbi Solomon.*

(*d*) D. *Ambros.* de *Cain* & *Abe* l

(*e*) Gen. 4 3, 4.

(*f*) Gen. 8. 20, 21.

built an Altar at *Sichem*, in the Plain of *Moreh* (*g*) when in his Travels, and in a ſtrange Countrey, he was delivered from the *Canaanite*. Thus *Iſaac* built an Altar in *Beerſheba*, when he was delivered from the *Philiſtines*, (*h*) and the contentious ſpirits of *Gerar*. And thus *Jacob*, that he might make out *Patrium coluiſſe Deum*, that he did worſhip the God of his Fathers, and in imitation of theſe pious Preſidents, *ſtruxit Altare*, he built an Altar, where he might worſhip God, and offer up holy Oblations; which piece of ſtructure you may the better judge of, if you pleaſe to take a view of it in its matter, form, or figure; or elſe in its uſe and end. Firſt for the matter, *ex quâ*, of which the Altar may be compos'd or made; I find it various and indifferent, whether made of earth, of ſtone, of wood, of braſs, or gold: The Scripture mentions all theſe kinds, leſt there ſhould be exception at any, God looking more exactly at the affections and heart of a devout Founder and Benefactor, than at the

(g) Gen. 12. 7.

(h) Gen. 26. 17, 25.

1. Materia
2 forma
3. uſus, finis.
} Altaris.

the work, though never so stately or costly. Thus God commanded *Moses*, (*i*) saying, *Thou shalt make me an Altar of earth, and sacrifice thy Burnt-offerings thereon.* In the service of the Tabernacle, God will have *Moses* to make an Altar (*k*) of *Shittim* wood, more proper and portable for that moving and travelling Tent or Tabernacle. *Josiah*, who was *Princeps militiæ*, chief Captain and Commander over all the Forces in *Israel*, and succeeded *Moses*, in thankfulness for his success and Victories, built an altar of stone, (*l*) and there they offered their Burnt-offerings to the Lord. When the Church was advanced from a Tabernacle to a Temple in King *Solomon*'s happy Reign, that Princely Monarch made a stately *Altar* of Brass, (*m*) Twenty cubits in length, and Twenty cubits in breadth, a Royal Piece, suitable to the State of that magnificent Temple.

(*i*) Exod. 20. 24. 1. Altare Terreum.

(*k*) Exod. 27. 1. 2. Altare ligneum. 3. Altare lapideum.

(*l*) Josua 8. 30.

(*m*) 2. Chro. 4. 1 4. Altare Æneum.

Lastly, We read that this noble King in his pious affections, to Gods house framed an Altar of pure Gold (*n*) to Offer sweet Incense,

and perfumed odors, up to God Almighty who had advanced him to His Royal Throne and Dignity. (o) Thus as to the matter, whether the Altars were made of Earth, of Wood, of Stone, of brass, or Gold it was Indifferent and various. (p) Secondly, as to due form or figures some were of greater magnitude some of less dimensions; (q) Some of five, some of twenty Cubits; Some of one Cubit only: Some larger, Some lesser, as God Commanded and Directed. And as God was pleased to give Rules in *General* for *Moses Tabernacle*, and *Solomons Temples*, so in *Particular*, God ordered in what form and figure those Altars should be framed; that his service might be the more exactly performed, and, as the *Apostle* saith, (r) In Gods Church *all things* might *be done decently and in Order*. But there is less Concern in the notion of the matter or form of Altars, But the use and end thereof is more Considerable (s) And this Contemplation chiefly wrought in the Patriarchs Soul, who being raised from a Low Condition to a Noble quality, Delivered from

Materia Ex quâ.

(p) Forma & figura Altaris.

(q) Exod. 27. 1. 2. Chro. 4. 1. 1. King: 7. 48.

(r) 1. Cor. 14. 40. εὐσχημόνως καὶ κατὰ τάξιν.

(s) Vsus et Finis Altaris

fer-

ſervitude, reſcued from his Brothers fury, and ſo many dangers, and being advanced from being a Mean poor Shephard or ſervant to the eminent dignity of a Patriarch or Prince; he builds an *Altar*, *ut Deum coleret*, that he might adore and worſhip that Great and good God who had owned him with ſo many *S*ignal Favours. The uſe then of building an (*t*) *Altar* is for Gods worſhip and adoration. Now to know how that may be performed, the School-men tell us that as in all other ceremonies of the Temple or the Tabernacle, ſo in the building of an Altar, there is *ratio* or *Status Literalis* and *Figuralis*: A *literal* and *figurall* ſenſe or meaning. The *literal* ſenſe of the Altar was the viſible work, (*u*) the *figural* or *myſtical* was typified or ſignified by it. In the literal ſenſe the Altar was the Place where the ſacrifice was burnt and the Incenſe offered. In the figural or myſtical ſenſe, the *Altar*, the Incenſe, the ſacrifice, did foretel Chriſt on the Croſs who was a Sacrifice, died for our Sins, and did offer us the Incenſe of his Devotion for the ſalvation of our ſouls. Give me leave to uſe another diſtinction to the

(*t*) Th. Aquin. 1. 2. Quæs. 102.

(*u*) Altare Significat Chriſtum. 1. 2. Quæs. 102. Altare ſignificat Crucem Chriſti 3. q. 83. 1. 2. Heb. 9. 28. Heb. 10. 10.

Altare. 1. Patriarchale. 2. Legale. 3. Evangelicum.

the use of *Altars*; which were either *Primitive* and *Patriarchal* before the Law, or *Legal* and *Levitical* under the law, or else *Spiritual* and *Evangelical* under the Gospell. By the first the Patriarchs, by the second the *Jewes* or *Israelites*, by the third the Christians were taught to adore and worship God. This Altar in the Text was of the first kind, wherein *Jacob*, to evidence his Devotion, his thankfulness, his zeal, his piety, builds his Altar, to adore and worship God. And as the Patriarchs and Jewes had their *Altaria, holocausta, & oblationes*: Altars, burnt-offerings, and oblations: so the Christians have their *Altars* or holy Tables, and their *Sacrificia Spiritualia* (*nempe, laudis, fidei, confessionis, charitatis*:) Spiritual Sacrifices are offered wherewith Christians adore and worship God. And as Piety and Devotion first built Churches; so a Religious and holy Prudence gave those Church their figure, their forms, and scituations, directing those sacred buildings to be East and West, their Isles or Doors to be North and South

Altare Incensi. Altare Thymiamatis. Exod. 30. 10. Revel. 8. 3, 4, 5. Revel. 7. 14. Sacrificia laudis, fidei, confessionis, charitatis: *August. Marlorat.* de scriptura. Situs Ecclesiæ versus Orientem.

(in

(*in formam & memoriam Domini, extensis brachijs, in crucem fixi*) in some Resemblance presenting our blessed Saviour nailed on the Cross, and these Churches the Primitive Fathers took care should be furnished with Fonts for Baptism; with Pulpits for Instruction; with Altars or Holy Tables for the Blessed Eucharist and Holy Devotion. The *Baptisterium* or Front was scited at the West end or Entrance of the Church, where the Christians were baptized and matriculated into Christianity. The *Suggestum* or Pulpit, was *in medio Ecclesiæ*, where the Christians might be better instructed with God's Will and Word. The *Altar* or Holy Table, was seated in the East End of the Church, for more eminent service in God's Worship. Here the Church our Mother, teacheth the Clergy to read God's Commandments, as *Aaron* and his sons at the Altar or Holy Table, to instruct the People in their Obedience and Duty towards God, and towards man. Here the Priest is obliged to read the glad tidings of salvation choicely

1. Baptisterium.

2. Suggestum.

3. Altare.

1. Decem Præcepta.

2. Epistola & Evangelium.

3. Nicenum Symbolum, Anno salutis 320. Magdeburgens. *Cent.* 4â folio 617.

Rubrick. The Prayer of Consecrat. Lit. General Confession.

Church Catechism.

Luke 2. 14.

Rubrick for the Blessing.

ly wrapt up in the Epistles and Gospels of the Day. Here is said or sung the famous *Nicene* Creed, composed by the Three hundred and eighteen Bishops in that Council, called by *Constantine* the Great, to vindicate the Truth of our Saviours Eternal Godhead, and to suppress the venome and poyson of the *Arian* Heresie. Upon the Altar or holy Table the Church commands the consecration of the Hoast and Blessed Eucharist; Here the Priest and People make general Confession of their sins; Here the Bishop, or Priest, pronounceth the absolution of sins; Here the worthy Receivers take and participate, by a lively Faith, the real Presence of the Body and Blood of Christ in the Blessed Sacrament, to their eternal comfort; Here the Saints chant and sing the Angels Song, saying, *Gloria in excelsis*, *Glory be to God on high*, *on earth peace*, *good will towards men*; and hence in the Close, the Bishop and Priest dismisseth the Holy Cnmmunicants with the Blessing of the Peace of God. Thus the Church our Mother sets forth the use of

the

The Altar or Holy Table. And beſides this Practice of Piety and Devotion, it is moſt obſervable that Chriſtian Emperors, Kings, and Sovereign Princes receive their (*s*) *Regalia*, their Royal Diadems, their Imperial Crowns, their Swords, their Scepters, from Gods Altars. Here they are anointed with Holy Oyle, and inveſted with Royal Robes. Here they receive the bleſſed Sacrament as a pledge of their Piety, and take Sacred Oaths to defend Gods Church, and their Subjects, according to Law and Juſtice. And as Sovereign Chriſtians Princes are thus honoured, and thus honour Gods *Altars*; ſo Chriſtian Prælates, Biſhops, Prieſts, and Deacons, here receive the Impoſition of Hands at their *Conſecration* and *Ordination*, when they make thoſe *S*acred Proteſtations and Promiſes before Gods *A*ltar to perform the Duties of their High and Holy Calling. *A*nd as Kings, and Prieſts, ſo the choiceſt of the Peers and Nobles in the famous order of the *Knights of the Garter*, entertain the honour of their inſtallation from Gods Altar; whence they receive their *In-*

(*s*) Regalia ab Altari.

Spiritualia Cleri ab Altari.

Inſignia Equitum Auratorum ab Altari.

signia, those *Royal marks* of their Princes Truſt and Favour, (*t*) and the undoubted evidences of their own worth, fidelity, and merits. Here the married couple make their vows to keep that holy ſtate and the bed undefiled, and hence they have the bleſſing; and Laſtly the holy Altar is adorned with the book of God (as the Ark that kept the Oracles) (*u*) The *bleſſed Evangels*, on which *Sacred* piece the People are admitted to lay their hands, to kiſs with their mouths, as a *Sacred* obligation to utter truth, and to decide all differences in Diſpute or Controverſie. Thus the Church our Mother, and Religion her Daughter, hath taught us the uſe of an Evangelical Altar. I have done with *Jacobs* building an Altar; and come to ſpeak of *Locus*, the place, where the Patriarch made choice to build, *Ibi*, There, that is at *Bethel*. Now *Bethel* was a City of the Tribe of *Benjamin* (*x*) on the Southward betwixt *Jordan* and *Jericho*, antiently called *Luz*; here *Jacob* in his Travels, flying to ſave his life was benighted, and light-

(*t*) *Edvardus III. ut militarem virtutem honoribus decoraret nobiliſſimam conſcripſit Equitum Auratorum Societatem.* Camden. Britanniâ.

(*u*) Rom. 9. 4. Sacramentum ſuper *Evangelium* Opus Altare.

3. *Parte* Locus. *Bethel*.

(*x*) Joſua. 18. 13.

lighted *on a certain place, and tarried there all night;* (*y*) *He took the ſtones of the place, and put them for his pillows, and lay down in the place to ſleep, and he dreamed and behold a ladder ſet on the earth, and the top of it reached Heaven, and behold the Angel of God aſcending and deſcending on it: And behold the Lord ſtood about it and ſaid, I am the Lord God of thy Father* Abraham, *and the God of* Iſaac: *The land whereon thou lyeſt to thee will I give it and to thy ſeed. And in thy ſeed* (*z*) *ſhall all the Nations of the Earth be bleſſed.* (*a*) *Behold I am with thee, and will keep thee in all places whither thou goeſt.* Theſe were ſuch ſolemn promiſes of grace and favour, as the like were never to be Paralleld. And as God was infinitely *gracious* to *Jacob*, ſo the Patriarch to his power will be *dutiful*, *grateful* and *obſequious*. For as ſoon as *Jacob* awaketh out of ſleep (*b*) he expreſſeth his faith, his hope, his charity: his *faith* ſaying, *ſurely the Lord is in this place, and I knew it not.* Secondly his *hope*, both admiring and adoring, when he ſaid,

(*y*) Gen. 28. 11, 12. cuſtodes *Angeli.* conſolator *Deus.*

(*z*) Gen. 12.3, 18, 18, 22, 18, 26, 4.

(*a*) Gen. 28. 15.

(*b*) Gen.

(c) Gen. 28, 17. Domus Dei Porta Cæli. (d) Gen. 28, 18, 19. i. e. Domus Dei. (e) Gen, 28. 19. Gen. 28.20. 21, 22. Gen. 35. 1.

(c) *This is none other but the Houſe of God, and gate of Heaven.* Thirdly his *charity*, love and zeal to Gods honour: (d) for he *roſe up early in the morning, and took the ſtone that he had put for his pillow, and ſet it up for a pillar, and poured oyl on the top of it, and he called the name of that place* (e) Bethel when *Jacob* had erected his pillar he made his vow, ſaying, *If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, ſo that I come again to my Fathers houſe in peace; then ſhall the Lord be my God, and this ſtone which I have ſet for a pillar ſhall be Gods houſe, and of all that thou ſhalt give me, ſurely I will give the tenth unto thee.* Thus you have ſeen the Patriarch's Devotion, and heard his own reaſons why he made choice to build his Altar at *Bethel:* yet here further it was not onely a place of *Jacobs* choice, but likewiſe the Altar was built there by Gods Command. Thus *Moſes* records the ſacred ſtory: God ſaid unto *Jacob*, ariſe, go up to *Bethel*, and dwell there, and make there an

Altar

Altar unto God, that appeared unto thee when thou fleddeſt from the face of *Eſau* thy Brother. It is then likely to be a good work, a bleſſed piece, when Gods command, and Mans affection agree in Gods worſhip and ſervice, when God directeth, and Man obeyeth in the building of an *Altar*, a *Tabernacle*, a *Table*, a *Church*, a *Synagogue*. And *except the Lord bleſs the* (*ſ*) *houſe, the builders build in vain.* Such a houſe may prove not the *houſe of God*, but a *Synagogue of Satan*, not a *Bethel*, but a *Bethaven*. See then the ſafeſt way for ſacred ſtructures, is, when God commandeth, and man then obeyeth; And yet ſee the Patriarchs Wiſdom, and Pious pauſe; he will not build an Altar at *Bethel*, but with Counſel & conſultations. Holy Buildings, and ſacred things, are not to be attempted by raſh heads, or rude hands. This was King *David*'s courſe, ſaying, *I will waſh my hands in innocency, ſo will I go to thine altar, O Lord, as not fit for holy approaches, with either hollow hearts, or polluted hands.* And as innocency was the Patriarch's Cor-

(*ſ*) Pſal. 127. 1. 2.

Domus Vanitatis.

Pſal. 26. 6.

Pſal. 122. 1. dial, ſo holy Society was his comfort; and therefore King *David*, ſeemeth to rejoyce at the very hopes of building an Altar for Gods Service; and the good man will have his whole Houſhold ſhare with him in the Bleſsing of his Devotion. And therefore *Jacob* ſaith unto his Houſe-
Gen. 35. 2. hold, and to all that were with him, *Put*
3. *away the ſtrange gods that are amongſt you, and be clean, and change your garments, and let us ariſe and go up to* Bethel, *and*
Bethel. *I will build there an altar unto God, who*
Gen. 35. 3. *was with me in the day of my diſtreſs, and was with me in the way that I went.* Altars or Churches may have many Benefactors, but *Jacob* will be the ſole Founder of his Altar, built at *Bethel*; yet ſee the bleſſed effects of a religious motion, one may build, but many may have the Bleſſing in this caſe. See the Patriarch's haſtineſs, and Gods glory, in this ſacred progreſs; it was no ſooner moved, that Gods Altar ſhould be built, but preſently *Jacob*'s Houſhold,
Gen. 35. 4. and all that were with him, gave unto *Jacob* all the ſtrange gods that were in their

their hands, and all the ear-rings that were in their eares, to manifeſt their bounty and delight towards the Beauty of Holineſs; and, if the Patriarch will build an altar at *Bethel*, his Houſhold reſolve with their gold and ſilver, with their moſt precious jewels, to adorn and beautifie that holy ſtructure. Thus *Jacob*'s altar, and *Moſe*'s Tabernacle, and *Solomon*'s Temple, went up, and were made and beautified with ſeveral Offerings. Thus without murmuring or repining, preſentment or complaint, *Jacob* and his Neighbours, or *Iſrael* and his Houſhold, built and beautified the altar at *Bethel*. It is obſervable alſo, how the people proceeded with the Patriarch; for he perſwadeth, and they obey: he ſaith, *Let us ariſe, and go to* Bethel, *and I will make there an Altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.* And they gave unto *Jacob* all the ſtrange Gods in their hands, and the ear-rings which were in their eares, and the diſpoſing of theſe Gods, and jewels, gold and ſilver. which

Exod. 25. 2. Exod. 35. 5.

Gen. 35. 3. 4.

Inaures quæ erant in autibus eorum dicatas ſcilicet alicui fictitio numini *Hu Grot.* in loc.

Gen. 35. 4. which is obſervable of equal conſequence. *And* Jacob *hid them under the Oak, which was by* Sichem. *Under the Oak*; God, when he pleaſeth, can order, that fooliſh things ſhall confound the wiſe; and weak things
1.Cor.1.28. ſhall confound the mighty; and things which are not, ſhall bring to nought things that are. Thus God can prepare a Cave
1.Sam.22.1. at *Adullam*, to ſecure his ſervant *David* from the fury of *Saul*; A cleft in the rock for his Prophet *Elijah*, to preſerve him
1.Kings 19. 14. from the rage and wrath of *Ahab*, and and curſed *Jezabel*. God can provide an Ark of wood for righteous *Noah*, and a fiſh for his ſervant *Jonah*, to preſerve
Gen. 7. 1. Jonah. 1. 17. them from the dangers of the deep, and ſwelling of the waves. And thus God can (when he pleaſeth) make a Tree in the Woods, a **Royal Oak**, a Court, a Caſtle to defend Soveraignty from death, diſgrace, or danger, when Navies have revolted, and Armies have been routed, and the arms of fleſh have failed and fainted. Thus *Jacob* ſhewed both his reſolution and reaſon, when he erected his altar

at

at *Bethel*; It is likewise of high concernment, that we take notice of the Patriarchs Devotion or Dedication as well as of the Erection and Building of his Altar, which he calleth, *El-Bethel*, that is, *the God of Bethel*; or rather, *the God of Gods house*. God did here appear to *Jacob* in his danger, and therefore *Jacob* will here more remarkably appear before God in his Devotion and Dedication; and not onely build an Altar, but likewise give it a name and title of honour and distinction, to Gods glory; he calleth it *El Bethel*, the *God of Bethel:* In these early and primitive times the Patriarch would have the God of Heaven to have an house on Earth, at least an Altar for his sacred worship and service. God is the *God of order*, and not the *Authour of Confusion:* and while Pride and Carnal humours endeavour to build Towers towards Heaven; which prove a *Babel:* the pious Patriarch will teach the World a lesson of more humble and clear Devotion, and builds an Altar, and dedicates it to his Maker and Preserver, and

Gen. 28.19.

Gen. 2, 9.

calls it *El-Bethel*, the *God of Gods house*. It was the sad complaint of *Elijah*, against the Sacrilegious Murderers of that Age: *That they had thrown down Gods Altars, and slain the Prophets with the sword*; but the Patriarch, in the Text gives the world a better example, he builds an Altar at *Bethel*, and devotes it to Almighty God; and at *Shalem* where he pitched his Tent, he erected there an Altar, and called it *El-Elohe-Israel*, That is, *God the God of Israel*; that is, *Jacobs God*. Now as God is well pleased with holy and humble Devotion; so is he displeased with no sins more than Sacriledg, or rude Prophaness, which is *calcitratio*, a kind of *kicking at Gods honour*, and a Robbing of his glory, Christ could not endure it at his Visitation, taunting the Prophaners in the Temple with a sharp truth, and saying, *It is written my house shall be called the house of Prayer, but ye have made it a Den of Thieves.* Thus the Patriarch, as he devoutly builds an Altar, he will have it bear Gods name, *El-Bethel*. I have now done with the De-

1. King. 910 Rom. 2. 3.

Gen. 33. 18. 20.

Moneantur interim miseri, ut si obtemperare nolint praeceptis salutaribus, saltem Sacrilegia sua non defendant ne majori se scelere implicent. D. Aug. Epist. 53.

Isay 5. 6. 7. Jere: 7. 11. Mat: 21 14. Mark: 11. 17 Luk: 19 46.

Dedication of *Jacobs* Altars, and in the close come to the occasion or cause why he built an Altar; why at *Bethel*; and why called *Gods house*, *Moses* hath summed up in brief the Patriarchs duty, as well as his devotion; *Because God there appeared to him, when he fled from the face of his Brother* Esau. In which words see couched, First, his danger; Secondly, his deliverance; Thirdly, his duty or thankfulness: *danger* in *Esau* pursuing his Brother *Jacob*; *deliverance* from God; who appeared when *Jacob* fled; *Thankfulness* in *Jacob*, who rescued from *Esau*'s fury, builds an Altar as a pledg of Piety and Thankfulness. Thus *Noah* delivered from being drowned, offered up odour and sweet incense to his preserver, *Moses* and *Israel* redeemed from Captivity in *Egypt*, did observe the Passover, and did compose his Song of Thanksgiving; Thus *Israel*, delivered from *Amalech*, built an altar, and called it *Jehovah Nissi*, that is, *The Lord my Banner*, or, *Ensign*. It was King *David*'s deliverance from dangers, and his advance-

Gen. 35. 7.

Gen. 8. 21.

Exod. 15. 1, 2.

Exo. 17. 15.

ment to a Throne, that occaſioned his Song of Thankſgiving, when the Lord had delivered him out of the hands of *Saul*, and of all his Enemies. It was this Duty of Thankfulneſs, that made this Royal Prophet to prepare Materials to build Gods Temple, and made him the Pen of a ready Writer, to compoſe the Book of Pſalms, (*) which, when they are ſung in the Quire, are the Voice of the Church honouring God; when by any righteous perſon, are the words of one praiſing God; and if a ſinner chaunt the holy Hymns, they are the voice of a poor Penitent, craving mercy and pardon for their tranſgreſſions. From theſe pious Examples of the Patriarchs and Prophets, many bleſſed Chriſtians have taken great encouragement to be Founders and Benefactors to the Chriſtian Churches. *Conſtantine* the *Great* was a Primitive and early Patron for the founding, endowing, and building, of Churches for the (*) Chriſtian Religion. But if we look nearer home, we may find how God hath inclin'd the hearts of Gracious

2 Sam. 22. 1. Pſal. 18. 1.

(*) *Sicut Manna habuit delectamentum & omnem ſaporem ſuavitatis; ſic Carmen Pſalmorum omne ſpirituale documentum.* Ludoh. in Proœmio Pſalmorum. *Cùm in choro canitur, verba Eccleſiæ Deum laudantis; cùm à juſtis, verba Deum laudantis; cùm à peccatoribus, verba veniam deprecantis.* Idem Ludo.

(*) *Euſebius. Cambden. Brit. pa. 270.*

cious Princes, pious Prelates, and other good Christians, to build Churches, to found Schools and Colledges, for the encouragement of the Christian Faith, and advancement of Learning. Our own Annals and Histories tell us, That *Sebertus*, King of the East *Saxons*, first recovered the Church of *Westminster*, being then *Delubrum Apollinis*, to be a Christian Temple, and dedicated to the honour, name, and memory, of the Apostle St. *Peter*; and that of *Diana's*, to St. *Paul*. King *Edward* the *Confessor* improved this Act of Christian Piety, and made choice of that Church (*) for the Royal Sepulture of himself and Successors, endowing it yearly with the Tenths of all his Royal Revenues, and with ample Patrimonies in many Parts of *England*. This Church and Fabrick was inlarged (*) and beautified by King *Henry* the Third; and these Examples were so effectual, that the Word of God grew and multiplied (a) exceedingly. Cathedralls, and Churches, and Chappels, were built, endowed, and de-

(*) *Eduardus Rex, cognomento Confessor, sibi in sepulturam construxit, & ex decimis omnium suorum redituum ex integro, & patrimoniis totâ Angliâ dispersis, ditavit.* Guil. Camden. Brit. p. 270.

(*) *Hanc Eduardi fabricam subvertit Henricus Tertius, novamq; Ecclesiam speciosâ structurâ exædificavit.* Cam. Brit. p. 271.

(a) Act. 12. 24.

dicated, not on the Doctrine and blind Deluſions of Popiſh *Merits*, but out of pure *Devotion* to Gods Honour; and out of *Duty* and *Thankfulneſs* for great Deliverance out of imminent dangers. Thus our own Hiſtories tell us of that immortal Prince, King *Edward* the Third, (*) That he founded a Royal Chappel near *Weſtminſter*, and dedicated it to the name and honour of St. *Stephen*, in a devout and humble thankfulneſs for ſo many Victories, and his liberation from ſo many dangers, when he had Wars with *France*. This Noble Monarch having at the ſame time *John* the French King, and *David* the Scotch King his Priſoners at *Windſor*, in honour and thankfulneſs to Almighty God, built the Chappel at *Windſor*, and devoted that ſacred Structure to the Honour of St. *George*, and the bleſſed Virgin *Mary*, for the better encouragement of Chriſtian Piety, and truly Heroick Valour: (*) And as King *David* prepared rich Materials, and King *Solomon* built and finiſhed the ſtately Temple at *Hieruſalem*: So King *Edward* the

Cùm Galliam ſuis victoriis permenſus eſſet. Camd. Brit. pag. 271.

(*) *Ut virtutem militarem honoribus, præmiis, & ſplendore, decoraret.* Idem pag. 198.

the Third first built the Royal Chappel; and King *Edward* the Fourth beautified and adorned that Princely Piece. In the like Devotion, King *Henry* the Sixth founded *Kings Colledge* in *Cambridge*, and his Royal Consort *Queens Colledge*. *Henry the Seventh* after his Victory at *Bosworth*-field, marched up to *London*, and with the Usurpers Colours taken in the Battle, and devoted them in St. *Pauls*-Church, in thankfulness to God for his and the Kingdoms deliverance from *Richard the Thirds* Usurpation; and his success, did not puff up his Princely Soul, but, encreased his Devotion, which occasioned him to build his Royal Chappel at *Westminster*, dedicated to the name and memory of the blessed Virgin *Mary*, which *Leland* calls *Miraculum Mundi* the wonder of the World. *Henry the Eighth*, mauger the malice of Popish mouths, founded and settled the four Bishopricks of *Oxford*, *Chester*, *Glocester*, and *Peterborough*; and *Trinity Colledge* in *Cambridge*, and *Christ-Church* in *Oxford*, record the bounty

of

of that famous Prince and Patron of learning. *King Edward the Sixth* and *Queen Elizabeth*, were noble founders of Schools and Hoſpitals. *King James* was the Reſtorer of the Biſhopricks in *Scotland*, the preſerver of them in *England*, and a Benefactor to many in *Ireland*. *King Charles the Firſt* was not onely a *Patron* in his proſperity, but in his blacker dayes a *Confeſſor*, and in the end a *Martyr*, for his Crown, the Church, and the Lawes. His Majeſty when he was reſtored to his Crown, God did aſſiſt him to reſtore the Biſhops to their Sees, and the Churchmen to their Cures in *England*, *Scotland* and *Ireland*, and it was his piety and Royal bounty to deſign Augmentations to poor Biſhopricks, Impropriations and Glebe-lands to poor Vicaridges, and a *Kings Colledge* to the Citty of *Dublin*, for the better Improvement of Learning and Religion. But his Majeſties Royal deſign was diſappointed by an unhappy event. And now as Pious Princes have been Gracious and kind

kind to Gods Church; So Religious and holy Bishops have been happy examples in their works of Piety, witness the first Colledge in *Cambridge* founded and built by *Hugo Balsam* Bishop of *Ely*, and dedicated to *St. Peter* (*) *Merton Colledg* in *Oxford*, one of the most Ancient of all in that University, founded by *Gualter Merton* then Bishop of *Rochester*. And, as Princes and Prælates, so many others most noble and godly worthies have been Patrons, founders, and Benefactors, to Learning and Gods Church; others as Pious Christian Heroes, have in their prosperity been *Professors*, in their adversity have been *Confessors*, and at their death *Martyrs* to assert and vindicate their zeal and love to Gods Church, the Kings Crown, and the Kingdoms Lawes. I have thus opened the Text, and shewed *Jacobs* danger, his deliverance and his duty, or Thankfulness; Remember that those who brought Purple, blew, or linnen, for the Tabernacle were accepta-

(*) *Primum Collegium Sancti Petri Domus vocatur, quòd Hugo Balsam Episcopus Eliensis extruxit, Anno* 1280.

ble. The widows mite was entertained, and good meaning towards Gods Church. *Now to God the Father, &c. be all Honour and Glory.*

Amen, Amen.

FINIS.